The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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THE CHEERFUL LETTER.

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WAITING FOR SPRING.

"You think I am dead," a soft voice said,
"Because I have never a leaf to show,
Because I stoop, and my branches droop,
And the dull gray mosses over me grow.
But I am alive in trunk and shoot;
The buds of next May
I fold away;
But I pity the withered grass at my foot."

"You think I am dead," the quick grass said,
"Because I have parted with stem and blade;
But under the ground I am safe and sound,
With the snow's thick blanket over me laid.
I'm all alive and ready to shoot,
Should the spring of the year
Come dancing here;
But I pity the flowers without branch or root."

"You think I am dead," a soft voice said,
"Because not a branch or a root I own.
I never have died, but close I hide
In a plumy seed that the wind has sown.
Patient I wait through the long winter hours;
You will see me again,
I shall laugh at you then,
Out of the eyes of a hundred flowers!"

—*Selected.*

WHAT SHALL WE DO THEN?

"And the people asked him, saying, What shall we do then?—LUKE iii. 10.

Belief is a part of religion; emotion is a part of religion; sacraments are a part of religion; but no one of them is the chief part. When the people came to John the Baptist, saying, "What shall we do then?" his answer had nothing to do with creeds, only a little to do with sacraments, and not much more to do with emotion. What he said was exceedingly definite and practical. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." When the publican came, he said, "Exact no more than that which is appointed you." When the soldier came, he said, "Do violence to no man, neither accuse any falsely; and be content with your wages." John the Baptist defined religion in terms of conduct.

Faith without works is dead. To cry Lord, Lord, even with tears, is of no avail unless we do the things which he says. Sacraments and services are for strength, and strength is for the lifting of burdens, for the fighting of battles, for the doing of appropriate deeds. The men were instinctively right who said, "What shall we do then?" And the preacher was right who gave them a plain, definite, practical answer.

The quality of the season of Lent depends much upon the way in which it is begun, and especially upon the consideration which is given to the details of its observance. The first day of Lent is appointed as a time of unusual separation from the common duties of life, in order that we may decide with some care how we shall conduct ourselves during the next six weeks. It is the time for Lenten plans and resolutions. It is the time to ask ourselves the question,—What shall we do then?

The purpose of Lent is *the deepening of our religious life.* It is a time to consider what sort of persons we are, and

to compare the actual with the ideal, and to get nearer to the ideal. Ought we to do that all the time? We certainly ought not to be all the time introspective. It is well that we should at some time look in and not out, and devote ourselves to an examination of our own character. If we were to do that continually, we should be not only very sad, but very unsatisfactory and unsuccessful Christians. For it is everlastingly true of us men that all our progress—spiritual as well as other—is made in pedestrian fashion, as a man walks, first with one foot and then with the other. Now we do this, now we do that. Now we put the emphasis of our life here, now we put it there. To-day we look in toward our own souls and examine ourselves, and withdraw from some of the distractions of our common life. Then we go back again (better, let us hope, and stronger),—back we go into it all, into the distractions, into the temptations, into the urgent interests, into the healthy pleasures of life, forgetting ourselves, if we can, in thinking helpfully about our neighbors. It is like the alternation of day and night, of winter and summer, of week-days and Sunday. That is how we are made. And Lent is in accordance with it. Lent is for *emphasis*. Lent is for that deepening of the religious life which can be effected only by the appointment of certain days and seasons.

When we say that the purpose of Lent is to deepen the religious life, we mean that its purpose is to assist us to be better men and women, that we may think more worthy thoughts and speak more profitable words and behave better than we are at present behaving. We are to consider what kind of persons we are at this moment. We are to compare ourselves with those who are better than we are, in order to see more clearly what we ought to be, with our friends and neighbors, with the saints and heroes of the great books, especially with the supreme saint and hero of the greatest Book. And then we are to resolve what we will do this Lent that we may live aright. In general, we are to separate ourselves from all that may distract us from this emphatic intention to do better, and we are to surround ourselves with all the influences which are likely to assist us in that intention. This is where the abstinence of Lent belongs. This is why we are advised not to go here or there, and not to do this or that. It is because we have something else to do, because we are trying to accomplish a task which needs all the time and interest that we can give to it. If there is no special task in hand, the abstinence from social festivity has no meaning. The purpose of Lent is not just to secure a space of quiet, but *to be quiet for the better doing of a certain piece of work*. The essential thing is the achievement of the work. The services and devotions of Lent are all subordinate to the supreme purpose of amending our faults. To go to church several times a day and still to talk unkindly about our neighbors is to miss the connection between the aids to religion and religion itself. The services are meant to make us better. We are to use them for that end, crying out to God in and through them all, "O God, help me to be better; make me a better man or woman; assist me with Thine infinite Strength to overcome my faults and sins, my negligences and ignorances, and all which Thou dost see to be amiss in me! O God, help me to be better!"

This is what we are to do in general for a good Lent. In particular, we are to select some single fault which we will fight, some single virtue which we will strengthen. When they asked John the Baptist what they should do then, he did not tell them simply to be good; he told them to be good in certain particulars, definite, practical, personal ways. What these ways are, we should determine, each for his own self. Is there not some fault or sin of thought or of speech of which you are conscious? Ought you not to be doing something which you are not at present doing? Ought you not to be developing some moral quality which is at present insufficiently developed in you,—consideration for others, or punctuality, or patience?

Upon such questions and the answers which we give them depends the spiritual value of this Lent.—*George Hodges, in "The Year of Grace—Advent to Trinity."*

THE STILL HOUR.

God is working His purpose out,
As year succeeds to year:
God is working His purpose out,
And the time is drawing near:
Nearer and nearer draws the time,
The time that shall surely be,
When the Earth shall be filled with the glory of God,
As the waters cover the sea.

All we can do is nothing worth
Unless God blesses the deed;
Vainly we hope for the harvest-tide,
Till God gives life to the seed:
Yet nearer and nearer draws the time,
The time that shall surely be,
When the Earth shall be filled with the glory of God
As the waters cover the sea.

Let us have faith that right makes might, and in that fact let us to the end dare to do our duty as we understand it.—*Abraham Lincoln.*

THE BOOK AND MAGAZINE CLUB.

Send all offers and requests for this department to Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass., Tel. Quincy 1140.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols asking "*Shall* I send such a book to such a person?" before sending it, else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed here.

SPECIAL NOTICE.

It will greatly aid those who are sending books, magazines, cards, and so forth, if all our correspondents who send requests for their children will take pains to mention their names and ages. Lacking such information, one is likely to make mistakes; for a boy of twelve and a girl of seven are not usually interested in the same things or benefited by the same things.

CHANGE OF ADDRESS.

Mrs. C. W. Foley has removed from Bassett to Elamsville, Virginia.

OFFER.

The Cambridge Branch offers the following books. Address Mrs. Henry R. Bowser, 36 Lancaster Street, Cambridge 40, Mass. "Little Masters in Science"; "The Life of Cromwell," J. T. Headley; "Taine's English Literature" (2 vols.). translated by H. Van Laun; "The History of Pennsylvania," W. M. Cornell; "The Courtship of Miles Standish," Longfellow; "The Prologue, The Knight's Tale, and the Nuns' Priest's Tale," Chaucer; "The Idylls of the King," Tennyson; "Through the Year with Tennyson"; "In Memoriam, Maud, and Other Poems," Tennyson; "Faust" (in English), Goethe; "Robert Browning and Alfred Domett," Frederic Kenyon; "Life of Victor Hugo," Elbert Hubbard; "The English Poets," Ward; "Two Years Ago," Charles Kingsley; Children's Music Books; Dictionaries; "Chambers's Cyclopædia" is also offered, but only to libraries which are open to the public.

REQUEST.

Miss L. Freeman Clarke, 5 Brimmer Street, Boston, Mass., would like to find copies of a dozen different volumes for children published many years ago in a series known as "The Harper Story Books"; also to find bound volumes of a magazine for young people called *The Child's Friend.* If any person reading this notice possesses any of those story-books or the bound magazines, and is willing to exchange them either for other books or for cash, will she please write Miss Clarke, mentioning the titles of such volumes as may be had?

REQUESTS.

1. Miss Ilene Tuggle, Buffalo Ridge, Virginia, asks for *Needlecraft.*

2. *Ladies' Home Journal* or *Youth's Companion* is asked for by Miss Verna Thornton, Pera, Virginia.

3. I want to thank all the friends of the Cheerful Letter Exchange for the good and entertaining literature sent me through 1919 and 1920. I have enjoyed it greatly, and whenever and wherever an opportunity came have passed it on to others,—for the pictures, even to those who couldn't read. I should be so delighted to have current copies of *Literary Digest* for this year, or any current magazine you may have. Mrs. Elva Robinson, 581 West Main Street, Marion, Virginia.

4. Any good reading touching literature, science (political or social), religion, educational works or books used in schools, magazines or periodicals most leading in the country, also agricultural and reference books, are appreciated, or all that can give good information to the public. These are asked for to be placed in the library which was sent through *The Cheerful Letter* in 1916 and is the only one open to the public. Address Felix C. Evangelista, Parcel Post, San José, Nueva Écija, P.I.

5. I wish to thank the Cheerful Letter friends for the literature I have received from them in the past. I hope to con-

tinue to receive books to pass on after reading. Should like also some little story and picture books for my eight-year-old granddaughter. With best wishes for all, I am Mrs. Lizzie F. Mosley, Delaplain, Arkansas, Route 1, Box 91.

6. Rev. C. W. Johnson, Ben Hur, Arkansas, will be most grateful for *Physical Culture Magazine* and *Nautilus*.

7. Mrs. Lillie Shelton, Price, North Carolina, asks for reading for herself and husband. Both love to read and find the evenings long.

8. Mrs. Z. D. Mosley, Phœnix, North Carolina, asks for papers that have crochet patterns, and A B C books for her two little boys. The children in the family are Margaret, twelve years; Beatrice, nine; Elizabeth, seven; Zet, five; James, three. The girls can sew, read, and crochet.

9. Mr. and Mrs. E. E. Benton, Delway, North Carolina, will be glad of any magazines. They live with his father and his aunt, who are advanced in years.

10. Miss Alice Whittle, Blackville, South Carolina, is anxious for Boston Cooking School cook-book.

11. I have been getting *The Cheerful Letter* for several years and I always look forward to its coming with much pleasure. I should be glad to get a cook-book and any other reading matter. Should especially like *McClure's Magazine*. Thanking you for reading already sent me, I am Miss Elma Horton, Elkville, North Carolina.

12. Mrs. Francis A. Spear and Mrs. Charles Spear of Marshville, North Carolina, R.F.D. 5, live in an isolated community far from any railroad, and will be glad of any reading that will be cheering.

13. Mrs. J. A. Mann, Norwood, North Carolina, Route 2, Box 3, living seven miles from town, where it is lonely, will be glad of reading for the family,—ten children, five in school.

14. Mrs. Lula Lee, Polkton, North Carolina, Route 2, asks for "Minerva and William Green Hill," "Billy and the Major," and "Miss Minerva's Baby." She will greatly appreciate any of these books.

15. Many thanks to the Cheerful Letter friends for the paper and magazines they have sent me. I enjoy reading them so much! Please continue to send them. Will some one please send me some patch-work pieces? They will be appreciated. Mrs. Ollie Richardson, Ansonville, North Carolina, Box 293.

16. I would love so much to have a cook-book. I live in the country and it is very lonely, especially in the cold winter. I have three children, one girl and two boys, and we have to work hard to keep them at school, as we are very poor. Any good books or reading matter would be appreciated for the children. Mrs. Lelia Williams, Naola, Amherst County, Virginia.

17. Mrs. Maud L. Walters, Athens, Texas, Route 1, Box 89, will very much appreciate reading, as she has not received any for some time. She asks for pictures or cards for her boy of sixteen who is deprived of an education.

18. "Swiss Family Robinson" is asked for by Mrs. M. E. Hastings, O'Donnell, Texas.

19. Mrs. A. P. Boyd, Vinton, Virginia, will be grateful for cards for the children, and reading for her husband, who is now out of work.

20. Miss Bertha A. Hedge, Englewood, Tennessee, is working away from home and will be thankful for reading, especially "Alice Tisdale" and "Shepherd of the Hills."

21. Mrs. S. A. Witt and Mrs. B. A. Witt, Epperson, Tennessee, will appreciate any good reading. Mrs. B. A. asks for "Adventures by Land and Sea."

22. Mrs. Callie Tyson, Ansonville, North Carolina, Box 4, is now in better health and can go out of doors in good weather. She would be especially glad if some one could send her current numbers of the *Woman's Home Companion*, and would be grateful for any toys for her ten-year-old boy.

THE MOTHERS' COUNCIL.

WHEN SOME ONE HAS TO STAY IN BED.

In many homes some invalid or old person, without being so ill as to need a doctor's frequent visits or the constant

presence of an attendant, does have to spend day after day, week after week, perhaps month after month, lying helpless in bed. The comfort of such a person depends very largely on having both the bed and the body rightly cared for, by the one whose task it is to give them daily attention. A matter apparently so simple as the making of the bed often creates the difference between a restless, wretched day and a peaceful day. Of course every one supposes she knows how to make a bed; but, as a matter of fact, trained and experienced nurses almost always find the average housekeeper sadly in need of lessons in the art. These are the directions given by an instructor of pupil nurses in one of our large hospitals:—

To make an empty bed. Remove, separately, each article of bed-clothing, and fold over a chair at the foot of the bed. Turn the mattress over, from head to foot, so that the heavy part of the body may not always come in the same place. Adjust the under sheet by tucking it well under the mattress at the head of the bed, allowing about twelve inches for this; then, standing at the foot, pull the sheet tightly, and, raising the mattress, draw it over the end. When the mattress is lowered the sheet will be stretched on as tightly as it is possible to make it. Fold back the corners of the sheet and tuck it under the mattress,—the ends first, the centre last.

If a rubber sheet has to be used, lay that on crosswise, over the centre of the bed. Then a "draw-sheet" should go on over the rubber surface, with at least two thicknesses of linen over the rubber. The upper edge of such a draw-sheet should be far enough up to come well under the pillow when all is finished.

The upper sheet should be put on so that the smooth side of the hem will come on the outside when turned over the blankets. Each blanket should be put on separately; the sheet should be turned down at the top, then the upper sheet and blankets should be tucked in all together, in the same manner as directed for the sides of the undersheet,—ends first, centre afterward.

To make a bed with the patient in. Remove all the upper bed-clothing except one blanket, which is to remain over the patient. The pillows may also be removed, or, if necessary, they may have their position changed along with the patient. Standing at the foot of the bed, gently pull the upper sheet out from under the blanket. Untuck the lower sheets, loosening all their edges, and turn the patient on her side, near one edge of the mattress (the edge nearest to the nurse, then there will be no danger of rolling out of bed). The under sheet with the rubber and draw-sheets (if used) should then be folded flat, close up to the patient's back. A fresh bottom sheet should then be put on the uncovered part of the mattress, and the ends and outer edge tucked tightly under the mattress, the free edge being rolled or folded flat, to lie close beside the roll or fold of soiled linen. The rubber may then be pulled back over the clean bottom sheet and tucked in place; then the draw-sheet may be put on, the outer edge being tucked in.

Before going around to the other side of the bed, turn the patient, drawing the pillows along to that side. The soiled sheet may then be removed and the fresh one drawn through and tucked in. Care must be taken that there are no wrinkles in sheet or rubber, and that they are so securely tucked in that they will not work loose after a few hours.

If a head-rest is used for a convalescent or for a patient who has difficulty in breathing, it is best adjusted under the mattress, the whole being covered with a sheet tucked in. Three pillows are often necessary, the first two placed one above the other, the third to stand on end; it should be pulled low down under the back.

To change the position of the patient. The necessity of changing the position of patients increases with their degree of helplessness; this is not only as a means of adding to their comfort, but to guard against bed-sores.

To turn those who are able to be of slight assistance, the nurse should stand close to the side of the bed, with one hand under the shoulder and the other under the hip of the opposite side, and the patient is turned always *toward the nurse.* By this method it is impossible ever to roll a patient out of bed. If a patient is absolutely helpless, it is better to have the turning done by two persons, working together; standing at opposite sides of the bed, and holding the two sides of the sheet, two attendants can together lift the patient to any part of the bed or to another bed if necessary.—*From "The Junior Nurse," by Charlotte Brown, R.N.*

CHILDREN'S CLASSICS.

WHAT HAPPENED TO PERSEPHONE.

(The name is pronounced in four syllables, the second syllable accented; ph is like f,—Per-sef'-o-nee.)

This is a Greek story which boys and girls have heard for three thousand years,—yes, longer than that. The story used to be as familiar to Greek-speaking people as the tale of Little Red Riding Hood is to English-speaking people; and in very old times the Greeks were famous for making long, adventurous journeys and establishing new homes far from the places where they were born, so their language and a knowledge of their favorite stories became spread far and wide.

When Greek children in far-off times saw grain sprout in the fields and grow taller and taller before harvest-time, some of them naturally asked what made such things grow? They were told that a very wise and friendly spirit called De-me'-ter attended to that sort of thing for the farmers. Very few people had ever had a glimpse of the kindly guardian of the fields, but some who had been specially lucky said she looked like a tall, dignified, beautiful woman, wearing a robe or gown of some soft material that rippled and waved about her in the breeze, just as ripples and waves run over a patch of tall grass or grain when it is touched by the passing wind.

Demeter had one daughter, a young girl named Per-seph'-o-ne. She too was interested in all sorts of things that grow out of the ground, but she had not her mother's marvellous skill in managing them; the most she could do was to talk to them and play with them, make flower wreaths for her curly head and necklaces of blossoms to hang about her neck. Maybe Demeter was too busy with her special tasks to teach the little daughter. It might have been wiser to give the child something to do. At all events, in the absence of lessons, Persephone got into serious trouble.

It came about in this way. One day while Mother Demeter was far away, coaxing some barley to grow thicker and faster in the field of a Greek colonist up among the mountains of Sicily, Persephone wandered about picking flowers, and strayed quite outside a certain sunny meadow where she had been told to stay. On and on she wandered, delighted with finding new kinds of blossoms; some of the colors were wholly new to her eyes; some of the sweet, spicy smells were such as she had never enjoyed before. Her hands were full of treasures when she came to the strangest bush of all. It was gorgeous with . . . were they roses? No, not exactly roses, but splendid, fascinating shapes of brilliant hue, like nothing else in the world. Some of those she must have!

The stems were surprisingly tough. She pulled. She tugged still harder. She gave a sudden determined jerk with all the strength of both hands, letting everything else drop. And . . . up came the whole bush, roots and all, leaving in its place a queer, dark hole. . . . And the hole grew bigger while she stood staring at it . . . bigger . . . and blacker. Then out of the hole came a sound like the far-off noise of horses' galloping feet. . . . Those feet were surely coming nearer and nearer and nearer!

Persephone was too much amazed and terrified to run. She stood stock-still at the edge of the great black hole. . . . The noise grew nearer and louder. . . . Out from the hole rushed four coal-black horses drawing a car of gold with diamonds glittering wherever a common cart might have shown a screw-head. A tall man wearing a splendid crown held the horses' reins, and he was a right skilful driver; for he made the galloping steeds stop short, though their impatient feet were still dancing up and down and their handsome heads were tossing, and their harness of golden ribbons jingled and tinkled.

"Come and ride with me, pretty maiden," called the stranger.

"Oh, no, kind sir," said Persephone, quite frightened; for her mother had warned her to have nothing to do with people unknown. She tried to run away, but her feet seemed rooted to the ground even tighter than the flowery bush had been.

"Nay, but you must," declared the stranger; he jumped down from the car and took her in his arms, then mounted once more and started up the horses. Away they galloped like the very wind.

How poor Persephone did cry! She screamed for help, but there was nobody near, and the four black horses sped faster and faster till she was fairly dizzy. Past fields and woods they went, past meadows and seashore, on and on and on, till they headed straight for the mountains. One might have thought those steep heights would stop them; no, in-

deed. Into the mouth of a cave in a mountain-side they rushed, and Persephone thought the car must certainly be dashed to pieces; but, quite the contrary, the cavern proved to be the entrance to an underground road. Down the long slope of that dark passage Persephone rode, the stranger holding her fast with one arm while with the other arm he urged the hurrying horses. And so they disappeared.

(*To be continued.*)

THE AMUSEMENT COLUMN.

[Address everything relating to the Amusement Column to Mr. Henry A. Jenks, 1925 Massachusetts Avenue, Cambridge 40, Mass. Contributors are requested to write on one side of the paper only. Write name and address plainly (not necessarily for publication) and send the answers to the puzzles on a separate slip of paper.]

I.

A DUODENARY.

1. On the stand were scattered sundry dental appliances.
2. "It will be hard to reach 'em," answered the guide.
3. While they were fumbling their creeses the trap opened.
4. The snug old smithy stood near the mill-stream.
5. Gleason's unruly red cow perambulated around the dairy.
6. The bearded stranger from the south eyed Charcourt suspiciously.

—*Selected.*

II.

BURIED STATES AND CITIES.

1. She gave him a terrible rebuff along the same line.
2. Did you ever see a puma in Eastern countries?
3. The complications of man-made law are very perplexing.
4. We miss our intimate friends when we are separated from them.
5. Five will leave on Thursday, and more go next morning.

—*Contributed.*

III.

NOVEL PUZZLE.

Example—Behead a contest of arms, prefix another letter, and make a time of darkness. Answer—Fight, night.

1. Behead an inclosure for confining birds, prefix another letter, and make a wise man.
2. Behead a small, rude dwelling, prefix another letter, and make the fruit of certain trees.
3. Behead in time past, prefix another letter, and make a Latin pronoun.
4. Behead a solemn observance, prefix another letter, and make a raptorial bird of many species.
5. Behead final, prefix another letter, and make to send by force.
6. Behead a short Latin word, prefix another letter, and make a pronoun.
7. Behead a prophet, prefix another letter, and make a ruminant forest quadruped.

When rightly guessed and written one below the other, the beheaded letters reading downward will spell the Christian name and the prefixed letters reading upward will spell the surname of a celebrated author.

IV.

Wood.
John.
Mass.
What is this address?

V.

HALF-SQUARE.

1. A State of the American Union.
2. A Latin word meaning year.
3. A synonym for hotel.
4. An adjective.
5. A vowel.

Answers to puzzles in the January number.

I. BURIED STATES AND CITIES.—1. Madison. 2. New Haven. 3. Newark. 4. Ohio. 5. Asheville.

II. DUODENARY.—1. Burns. 2. Scott. 3. Herbert. 4. Willis. 5. Spenser. 6. White.

III. CONUNDRUMS.—I. His foot. II. Too many Roman punches. III. A quarter to three.

IV. A DIAMOND.—

C
FOE
FLUTE
COUNTRY
ETTLE
ERE
Y

V. PECULIAR ARITHMETIC.—Happy New Year.

THE CHEERFUL LETTER EXCHANGE.

Chairman of the Cheerful Letter Exchange, Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass.

Secretary of the Cheerful Letter Exchange, Mrs. Francis Hastings, Kendal Green, Mass.

Editor of The Cheerful Letter, Miss L. Freeman Clarke, 5 Brimmer Street, Boston, Mass.

Book Club Secretary, Mrs. W. B. Nichols, 25 Fairmount Way, Quincy, Mass.

Subscriptions to this paper (50 cents per year) should be sent to The Cheerful Letter Exchange, 25 Beacon Street, Boston, Mass. Checks or postal orders should be payable to The Cheerful Letter Exchange.

OBJECTS.

1. To cheer and comfort the lonely and discouraged—not only invalids, but all who need cheer and comfort—by the interchange of letters and by gifts of books and periodicals.

2. To supply in some measure to young people in remote places the lack of schools, by gifts of school-books, letters, and, for those who desire it, correspondence classes on history, the natural sciences, and other interesting branches of study. If any desire to join such classes, they may send their names to our secretary.

3. Also to supply, to some extent, the lack of a church. One good sermon or similar article is printed in each number of the paper. These sermons are never doctrinal, but practical, and intended to cheer and comfort the sorrowful and aid in giving a vital religion without regard to sect or creed.

Any minister (of any sect) who receives this paper is cordially invited to distribute the copies of *The Cheerful Letter* received among lonely members of his parish, shut-ins or invalids of whom he may know. He is also invited to write to our headquarters (see address on this page) and give names and addresses of those who may be cheered and helped by becoming our correspondents.

No *theology* is disseminated in our paper. All the religious matter is intended merely to strengthen, cheer, and comfort those in need of such practical help.

IMPORTANT NOTICES.

To fill the unusual demand for copies of The Cheerful Letter, *it will be greatly appreciated by the Committee if friends will do personal canvassing during the year and bring in a list of new subscriptions. Many of our correspondents feel that they can no longer afford to subscribe, but deplore the loss of the paper.*

OFFERS.

Givers of books are reminded that only books of instructive or wholesome nature should be offered in the Book Club. Classics, educational works, and standard novels are always acceptable..

REQUESTS.

THE ATTENTION OF READERS IS CALLED TO THE FOLLOWING NOTICE:—

It is a rule of the Cheerful Letter Exchange that no one may ask for money, clothing, or other articles, except books and magazines.

The name of any person who fails to obey this rule will be dropped from our list. Any worker receiving such a request should send the letter at once to headquarters.

CIRCULATING LIBRARIES.

The Cheerful Letter Exchange offers to start a circulating library in any small community needing one, providing proper location and care can be furnished and satisfactory references supplied. Apply to Mrs. H. A. Stevens, 76 Edgemere Road, Quincy, Mass.

STUDIES AT HOME.

The Home Study Committee of the Cheerful Letter Exchange is planning for more efficient work.

Our aim is to help in subjects in which one is deficient; to help one fit himself for a higher grade of work.

We have books used in the schools here, which can be used for supplementary work in the schoolroom or in the home.

Make all applications for this department to Mrs. George G. Saville, 30 Woodward Avenue, Quincy, Mass.

MUSIC.

The music sent out by this department has in the past given much pleasure; and, now that there is more and more interest in "community singing" the calls for help may naturally be expected to be greater.

Offers and requests should be sent to Mrs. Thomas Lacey, 35 East 30th Street, New York City, or to All Souls Church, Fourth Avenue and 20th Street, New York City.